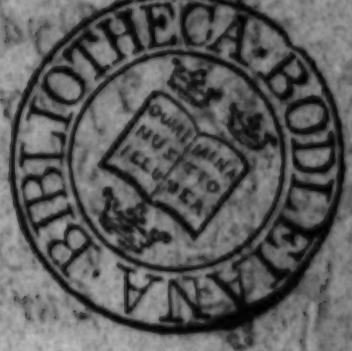
Certaine Tables

ſett furth by the right Reuerend father in God, William Buſhopp of Rurimunde, in Ghelderland: wherein is detected and made manifeſte the doting dangerous doctrine, and haynous hereſyes, of the raſhe rablement of heretikes: tranſlated into Engliſhe by Lewys Euans,

And by hym intituled,

The betraing of the beaſtlines of heretykes.

Reade, and iudge, let ſelfe will walke:
Peruſe the booke, before thowe talke.



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Jo: Humfrey.

YF that thowe heretykes ſhalt here,
Beholde to playe ſuche parte:
As from the fathers of the churche,
And from theym ſelues to ſtarte:
Yf playnelie thowe mayſte here perceaue,
Theyr purpoſe, and theyr pryde:
Theyr facing falſe in cyting here,
Throughe rage, the Doctors wyde:
what wylte thowe more? yt ys ynoughe,
Onles thowe blynded bee:
As nothing may perſwade thy mynde,
Theyr madenes for to flee.
But I doe truſte that thowe wylte doe
As dyd a Minſter Late,
who ſeing in wrytten hande thys booke,
Dyd ſay vnto hys mate:
Yf thys be true, no faythe of myne
Shall feede on Caluines crye.
Yf thys be true, full tyme yt ys
Our tryflinges to denye.

TO MAISTER GRINDAL

Lewys Euans wiſheth perfeicte healthe.

OF that mynde I alwayes haue bene, M. Gryndal, that I thought my ſelfe not well, yf myne abilitie dyd not ſerue, ſome kinde of waye to recompence the friendlye beneſyte by others on me beſtowed. ſo that in my being before you ſundrie tymes for religiõ: I founde at your handes a certayne kinde of fauour, thoughe, after a worldlie maner of waye: for that cauſe I wiſhed oftentymes (of trothe) that I cold finde out ſome thing, wherein, I might gratifye you for the ſame accordinglie. But ſythẽce my being laſte at Fulham before you, it was my chaunce to meete with certayne Tables, ſett furthe by the right Reuerend Father in God VVillm̃ Buſhop of Kurimunde in Ghelderlande: in fowre of the which tables, I thẽ perceaued the peruerſe purpoſe of heretikes ſo painted, as more then a wonder vnto me yt was, howe anie man, beholding the ſame, colde longer lye in ſuche lotheſome ſinckes of hereſie & ſynne. For ſhold not theyr falling out againſt the diuines and Doctors of the primitiue churche, cauſe vs to forſake them? ſholde not theyr owne diueliſhe diſſention, and ſtryfe, make vs to aduoyde them? ſhold not their wylie whiſpering with olde

condemned damnable heretikes, moue vs to hate them? and ſholde not their manifeſte wrongfull allegacions, and ſclaunderinges of Doctors and Scripture, driue vs to defye them? wherefore, ſeing that I founde in ſuche of the ſayd Tables all the diueliſh doting of harebrayne bolde heretikes ſo manifeſtly expreſſed: I thought it not a myſſe, aſwell to tranſlate the ſame, whereby your ouermeane Engliſhe Myniſters might before their eyes beholde the haynous errours, & hatefull hereſies, wherein they are in theſe our dayes more then drowned, that the people oppreſſed with the poyſon of falſe doctrine, might perceaue the plague wherewyth they be daylie vexed & vndone, and that all men might vnderſtande the deteſtable doinges, the lyeng leecherous ſpirite, & facing filthynes of heretykes: as alſo, to dedicate the ſame vnto you, that ſo the poore people, and feeble newe fangled folkes, throughe the preachinges of yowe, and your onmanerlie mowthed miniſters infected, might nowe receaue, as yt were at your handes, a ſalue and medicine, to heale their inwarde moſt greuous, and ſynfull ſores. And thus, I ende, wiſhing to youe as to myne owne ſoule, that ys, ſaluacion before the iuſte iudge at the daye of iudgement.

From Antwerpe the
29. of Iune.

¶ L. Euans to the Reader.

AFter that I hadde here (gentle Reader) read ouer certaine tables ſett furthe by the right reuerend father in God Willm Buſhopp of Rurimunde, in Ghelderland, and by him ſpecially written for the inſtruction and proffytt of the people of Germanye: I adiudged fowre of the ſame to be a trymme token, and meete for me to ſend in to the coũtrey of England, for the behooue and auayle of Engliſhemen. wherefore, I thowght it my parte & duetye, to beſtowe ſome piece of my ſmale talent on ſuch profitable, ſuch pleaſaunt, and ſuche paſſyng excellẽt a fielde. For in this fielde, I meane in theſe tables, are founde ſuche trymme toucheſtones, as therewith we maie trie the true faithe from the falſe, true dealinges frõ deceitfull, godlines from vngodlines, good people from badd, and true Chriſtians frõ raging Antichriſtes. In theſe tables is orderlie comprehended the diſorder and harebraine bolde beaſtlines of heretickes, he-

rein is declared theyr moſt filthie falling out iarring and debate, herein is cowched the ſundrie ſortes of their curſed hainows hereſies, and herein is opened their vtter brutiſhe ignorãcie, and ſelfe will in wayng of the Doctors, and ſcriptures: yea, thow maiſt hence as from an high towre behold the runneagate courſe, and reſtles race of theym. For in the firſt Table thow ſeeſt their wilful departing from the Catholyke faithe, and from the mynde of the Doctors & Martirs of the primatiue churche. In the ſeconde thow perceaueſt the bitter brawles and mutuall madnes, not onlye of the one againſt the other, but alſo (which of all rage is moſt beaſtlie) of euery one againſt him ſelfe. In the thirde Table, as the prodigall child, who forſaking his tender and louing parẽtes, at the leangth is fallen into the handes and cõpanie of pernicious paraſites, & heapes of hell howndes: ſo theſe men, hauing forſakẽ their faithfull & deare frendes, the learned Doctors and meeke

Mar-

Martirs, yea, running away from their moſt louing mother the Churche, are now (as in the thyrde Table appeareth) fallen in to the handes of ſuche hateful rakehels: as are not onlie content with the welthe goodes and bodyes of theſe poore blynded proteſtantes: but to ſhewe further their onſatiable wicked cruelty, all thoſe olde (I ſay) cancred hereſie and heretickes, which were in any corner, and at any time nowſeled by anie noughtie poyſonfull and paſt ſhame perſon: they now bring with them theſe theyr yong whelpes (ah las) vnto the fierye furnace of hell, there moſt miſerablye with onſpeakable tormentes to murther theyr ſeelye ſowles. Further in the fourthe Table they haue as yow ſee, vttered theyr hole ſtreangthe, they haue ſhewed all theyr ſhiftes, they haue bewraid all theyr wickednes, and to the open ſhame of theyr ſucceſſors, they haue left them ſelfes all bare in the playne fielde, to be moſt worthelye flowted and ſpitted at. For, whereas the igno-

rant people by them ſeduced, thought allwayes that they had ſcriptures and doctors on their ſyde, nowe they haue wrought ſo fondlie, as the ſcriptures and doctors them ſelfes doe teſtifie the cõtrarie. in ſo much ꝑ truelie it were inowgh for anye, that hadd but one droppe of grace, yf he perceaued them to varie from the Apoſtles, and from twoe hundreth diuine Doctors of ꝑ church, then to cauſe him to abhorre their beaſtlines. But wee ſee here that they varie from all godlie men, and from God him ſelfe, that like theues they fall out amongſt them ſelues, and betray one another: we ſee that they followe the ſteappes, and imbrace the doinges of the deueliſh foes of all auncient faithfullnes. Thoſe men doe they followe which were enemies vnto Ambroſe, Hierome, Auguſtine, and ſuche others, and againſt whome thoſe holy fathers haue writen and preched. we ſee howe they haue ſclaundered all ancient writers. we ſee howe they haue abuſed the people and Prince

ces of christendome. and thoughe now all their drudgerie be detected, made manifeſt and knowē, yeat, their impudent foreheades are ſuche: as will receaue no kinde of ſhame, and as will neuer bluſhe, or receaue any maner of grace to repent. Well, I wolde wiſhe all men to marke, what moued theſe fonde faytheles men at the firſt, to fall from their godlie forefathers faythe, from the Apoſtles beliefe, and that ys from the faythe, and religion of Chriſte. Let vs firſt looke vpon Luther, and vnderſtande what impelled hym to imbrace this madde mynde, and onnaturall heate of hereſies. And yf wee will waye yt indifferentlie, then (of trothe) we ſhalbe forced to ſay, yea, our owne conſciences ſhall cauſe vs, and truthe it ſelf ſhall moue vs to ſpeake, and ſaye, that filthie deſire drawe Luther to lewdnes. oh, we muſt exclame and ſay, O Lothſome luſte, thowe dydſt leade Luther to diſtruction. O vnchaſte mynde, thowe waſt the cauſe of Luthers madnes. O carnall

deſire ouermuche with they filthie flame dydſt thowe lurche poore Luther. O whoredome abhominable, thowe thowe yt was that dydſt woorke theſe lunatike mocions in Luther. And fynallie thowe vile Venus with thy craftie boye Cupido hathe puffed vp poore Luther with ouer fearce a fyere, with ouer great and dreadefull a deſyre, & withe to muche a long laſting leacherous luſte. Therefore wee may ſay, o vnhappie Luther, o wreached man, o moſt miſerable ſimple ſoule. But wee are happie, wee are bleſſed, and entierely beloued of God, who by the corrupte, rotten, and choked fruicte of thee, may nowe learne to avoyde all the graffes growen, and feadde on thy filthie roote.

And truelie, tenne tymes happie ſhould we, and others haue bene, yf we had but perceaued the poyſon of ſuche peſtilent fruictes when they were greene. For then (ahlas) they infected a great number of the youthe, & ſweete mowthed men of Chriſten-

ſtendome. there was neuer greene fruicte that bread ſuche a plague. that plague cauſed to periſhe bothe bodye and ſoule. and the ayre then, I meane mens myndes, were ſo infected and corrupted, as a thowſande ſowles in one daye were caried headlong into hell. at that tyme might fathers weepe in deede for the deathe of their ſonnes, then parentes might pietiefullie howle at the buriall of their youthe, and children. and then, and at no tyme ells, might frendes moſt bytterlie lament for the loſſe of their familiars, and acquayntaunce. For wolde yt not rent the harte of anie honeſt man, to ſee his deare freende drawen dreadfullie into the bottomeles pyt of hell, there in burning coales to broyle for euer? Oh, yf wee bee men, we muſt morne at this, and yf wee haue any kindenes, or gentle nature in vs, then muſt wee wayle, and ſighe at the ſorowefull ſtate of ſuche our acquaintaunce: as ſhall neuer with vs enioye the bleſſed ioyes of heauen. Nay, yf we be charita-

ritable Chriſtiãs: and yf wee looke to haue the long laſtyng blyſſe of lyfe euerlaſting: then muſt wee weepe at the erroure and wandring of our breathren: who, throughe the baytes and allurementes of Sathan, ſeeking ſtrange doctrines to defend their filthynes, are now as damned Phlegias, throughout the darkenes of hell, ſounding furthe with woeful voice theſe wordes: *Diſcite iuſtitiam moniti, & nõ temnere Diuos.* of trothe, yt makethe me a frayde to thinke on their woe, and I quake when in mynde I conceaue any knowledge thereof.

But what ſhall we ſpeake of him, which in this litle booke beholding the miſrule, diſcorde, and moſt lotheſome lyes of heretikes, will yeat wallowe with them in beaſtlines, & ſtill imbrace nothing els but their blindenes? in deade I feare ſome ſuche there wil be. But not withſtanding as often as I do reade ouer this booke, me thinkes verelye, that there can be none ſo willfullye madd, nor none ſo voyde of grace and reaſon

ſon. As any longer to lye in the beaſtlie brawlinge beadd of hatefull hereſye. me thinkes, that al the falſe preachers doe packe vp their bawdie marchandize, and me thinkes that with the conſent of all good conſciences, they be at the leanght whipped with their whoores through out al coũtreys. Yf this booke I ſay, be read ouer with an indifferent mynde, yf partialytie be layd a ſyde, and yf any (renouncing ſhamefull ſelf will and ſtowbbornes) will vſe the reaſon, where with God at the firſt dyd endue him: then moſt certaine I am, that he will ſay, fy, fy, on theſe mõſtrous miniſters, fy on their fonde doctrine, & ſuttel ſectes, and fy on theyr filthie facing, & famyſhed faythe.

Wherefore, ſeing we doe ſo manifeſtlye perceaue their varieng from auncient holye writers, ſeing wee ſee their diſagreamentes amongſt them ſelfes, ſeing wee behold, howe they leane vnto old cancred, and condemned hereſies, and ſeing we vnderſtand at the leangth their lewdenes in allea-

alleaging of the Diuines and Doctours. Let vs followe the example of the Apoſtle S. Iohn, the Diſciple of Chriſt, whoe (as I reade) entred into a commune bayne to waſh him. But there beholding one Cerinthus, he leapt out immediatlie vnwaſhed, ſayng, let vs flie hence, leſt that the baynes them ſelfes fall downe, in the which Cerinthus is waſhed: By which ſayng, we are admoniſhed to aduoyd yuel companie: for Cerinthus was an open enemye of godlynes, and all godlie men. Therefore, let vs I ſay likwiſe, when wee ſee theſe prating falſe preachers in pulpittes, fly from them, leaſt the Church fall downe on vs, wherein ſuch blaſphemies be breathed out, and foſtered. Let all men behold their malice, and cancred hatred heaped vpp in their iniurous iniunctions, againſt the true Chriſtiãs, and imbracers of Chriſt. And finally, let vs all renoũce this newe nowghtines, this doting doctrine, this ſelfwill wantonnes, and theſe ſhameful lechearous ſingle ſoule ſectes. Let

vs againe with ioyfull countenaunce byd Christ welcome into our countrie. Let vs yelde our selfes vnto his mercye, and let vs obey his statutes, and followe his will. Yf wee doe this, wee shall not only be free frō the fire of hell, and haue perdon for all our peruersenes and treason: but wee also, shall in this lyfe be sure of sundry commodities and pleasures, and in the lyfe to come, wee shal haue lyfe for our soules in deede. Wee shall haue the heauens for our habitacion, and enioye the sweete cōpaine of the Saintes, with the plesaūt felowship of our forefathers, louing acquaintāce, and deare frendes: They with vs, and wee with them, in the euerlastinge vnspeakable ioyes, and most bewtifull blisse, to lyue so louingly together for euer.

In the first Table is manifestlye declared, howe that Luther, Caluine, Zwinglius, and Bucer, with all the other cursed crewe of heretikes haue a doe most wilfullye varie from the Doctors, Apostles, & catholyke faythe of the primitiue churche.

Dionysius Areopag. being ordeyned Archebishopp of Athens, by S. Paule, in his booke entituled *De Eccl. hierarchia*, that is, of the holye gouernement of the Churche: S. Cyprian in the .xij. epistle of his first boke, & in his sermõe entituled *De ablutione pedum*: S. Augustine in his .C xviij. epist. vnto Januarius, and in manye other places, they all together do allege & affirme that there are more Sacramentes / then

one,
twoe,
three,
fowre,
fyue,

denied by

1. Luther in his boke entituled *Capt. Baby.* where he acknowlegeth to be but one: yf we speak according vnto the phrase of scripture.
2. Luther in the 30. yeare in his Catech. by Melãct. & by Caluin in his instit.
3. The cõfession of Auspurge / & by Melancthõ in his Apologie in the 30 yeare.
4. Melaneth. in his cõmune places.
6. Wilhelm. Postellus, in *Panthenosia.*

¶ *Origenes. Periarchon* the.vj. to the Rom. also *S. Auguſtine* in his .xxviij. Epiſtle, doe affirme, that all infantes be infected with oziginal ſynne } denied by { Zwinglius, Caluine, and Bucer, affirming ſpecialye, oziginall ſynne not to be in the Chriſtians childzē.

¶ *S. Auguſtine* in his.x. ſermon *de verbis Apoſt.* ſaieth, that an adiuracion ought to be hadd befoze Baptiſme. } denied by { Luther, Zwinglius, & Caluine.

¶ *Dionyſ. Areopagita* in ỹ ſaid booke of the holye gouernemente of the churche, avowcheth, that *Abrenuntio* ought to be vſed befoze Baptiſme. } denied by { Luther and Bucer.

¶ *S. Baſil.* in ỹ twentie ſeuean chapiter of his boke, entituled *De ſpiritu ſancto*, affirmeth that the water of the fonte ought to be conſecrated. } denied by the { Lutherans.

¶ *S. Chryſoſt.* in his twentie fowze homelie vpō S. Iohn, and alſo *S. Auguſtine* doe affirme, that water is neceſſarie vnto Baptiſme. } denied by { Caluine.

Origenes the sixte chapiter vnto the Romanes, & *S. Augustine* in his .xxviij. epistle doe affirme, that infantes ought to be baptized. — denied by the Rable-mēt of Anabaptistes.

S. Augustine in his .xxviij. epistle sayeth, that infantes without the baptisme of water, can not be saued. — denied by Bucer & Caluine.

The fathers of ỳ counsaill of Nicea, *S. Basil*, *S. Chrysostome*, *Nazianzenus*, *S. Hierome*, & *S. Augustine*, doe witnes, & proue that the Baptisme of Christ is an other maner of one, thē the Baptisme of Iohn, — denied by Bucer & Caluine.

S. Augustine in his .xxviij. Epistle affirmeth, that the childzen of Christians, are not at the first bozne the sonnes of God: but ỳ they are of newe bozne his childzen by Baptisme, — denied by Caluine & Bucer.

Basil in ỳ .xxviij. of his booke *de spiritu sancto*, *Dionys. Areopagita*, and *Michael Syngelus*, doe affirme, ỳ those which are baptized, ought to be anoynted with holye oyle, — denied by Luthe tans, Caluine, & Zwinglius.

S.Cyprian in his sermon *De ablu.pedum*, and in the twelf epistle of his first booke, & *S. Augustine* in the tenthe chapiter of his first booke against the *Donatistes*, doe affirme, Confirmation to be a Sacramente, } denied by { Luther & Caluine.

S.Cyprian, *Michael Syngelus*, and the *Synode*, doe allcage, that Cõfirmation hath annexed vnto yt, the anoynting of holie oyle. } denied by { Bucer & Caluine.

Fab. the *Martyr*, *S. Hierome* against the Luciferans, & also the *Synode*, doe affirme that a Bushop ought to be the Minister of the sacramẽt of cõfirmation. } denied by { Bucer & ỳ reformation of Boñ, and by Caluin

Cyprian in his thirde epistle of the first boke/ and the.6. counsaill of Constantinop. with others doe alleage, the Sacramente of Christ his bloode, ought to be of wine mixed with water, } denied by { Zwinglius.

¶ *Iustin. Apol. j.* & *Basil.* in his booke of ẏ holie ghoaste, the .xxvij. chapiter, doe testyfie, that the holie Sacrament, is made with the woordes of the Prieste, and not by the faith of the receavour. — denied by Luther.

¶ *Iustinus Apol .j. Irenæus* in the thirtie twoe chap. of his fourth booke, and *Eusebius* in the first boke *Euangel. demonst.* doth affirme, that the Euchariste, is the Sacrament of the verie bodye of our Lorde being presente. — denied by Zwinglius, Luther, and Caluine.

¶ *Irenæus* in ẏ thirtie fowre chap. of his fourth booke, and *Iustinus Apol. j.* doe affirme, that in the Euchariste is not verie bread & wine, with the verie bodie, and bloode of our Lorde. — denied by Luther wythe his adherēts.

¶ *Iustinus Apolo .j.* & *Irenæus* in the .32. and .34. Chap. of the fourthe booke doe affirme, that the Euchariste, is not a bare, or only signe, & token of the bodie absent. — denied by Carolstadiꝰ, Zwinglius, Oecolamp.

Ire-

¶ *Irenæus* in the places afore sayd, & *S. Augustin.* in his .xxxij. *Serm. de verb. Apost.* doe alleage, þ Eucharistie, not to be a sacrifice onlie cõmemoratiue — denied by Melanct. in his Apology.

¶ *Chrysosto.* in his .69. *Homil.* vnto þ people of Antioche, & þ .j. Chap. of S. Paule vnto þ Philip. doe proue þ sacramẽte of Christ his bodie and blood, to be a sacrifice propitiatorie for the dead. — denied by Luther and the most parte of heretikes.

¶ *S. Hierome* in the .j. Dialogue against Pelag. doth affirme, þat the sacrifice of the Lordes bodie, þ Lordes praier ought to be vsed. — denied by the Zwinglians and Anabaptistes.

¶ *Leo Magnus* in his .9. Epist. alleageth, þ penaunce ought to be enioyned. and þ wee offending after Baptisme, ought necessarilie to cõfesse our synnes vnto þ priestes. — denied by Zwinglius, & Luther.

¶ The Coũsail of Antioche, *Leo Magnus* in his .90. epist. & the Canon of þ Apostles doe saye, that satisfaction ought to be made, to putt away the synners offence. — denied by Luther & many others.

S. *Auguſtine* in his ſecõd booke, and .xiij. Chapiter *contra epiſt. perm.* & in the firſt chapiter of his firſt boke *de Bapt.* againſt the Donatiſtes, doth affirme the Sacramente of Order to be a Sacrament of a true name. — denied by — Luther & by Caluin.

Germanus Conſtant. & Coelfridus apud Bedam, doe ſay, that Prieſtes ought to weare crownes. — denied by — Luther and others.

Cyprian vpon our Lordes prayer, & S. *Hierome* vpon the.vj. Chapiter of Daniel. doe affirme that God is to be prayed vnto at certaine howres. — denied by — Luther and by Zwinglius.

S. *Hierome* in his Epiſtle vnto *Marcella*, & *Theoph. Alexandrin. lib. Paſch.* doe teſtifie, that Lent ought to be faſted. — denied by — Luther and others.

Leo in a ſermone dothe declare, what times ỳ Apoſtles appointed to faſte: affirming .iiij. tymes of the yeare to be faſted. — denied by — Luther and others.

Ori-

Origen. Periarch.xxix. affirmeth man to haue free will.	denied by	Illyric⁹, Luther & Melancthon.
Origen.ibidem, affirmethe a rewarde to be due vnto the desertes of good woorkes.	denied by	Luther & Caluin.
S.Basil. in his Epistle vnto *Iulianus* the Apostate, the second Synode of Nicea, & *Iohn* the Historiographer of Antioche, doe affirme that the images of Saincte ought to be had, and reuerenced.	denied by	Zwinglius, Bullinger & Caluin
Martialis, Epist.ad Burdegal. & *Prudentius* in his *Hymne* on *Saincte Elalia*, doe testifie, ꝑ ꝑ reliques of saincte ought to be worshipped.	denied by	Lutherans. and the Zwinglians.
Origenes vpon ꝑ .j. Chap. of Mathew, saeth ꝑ holydaies dedicated vnto Saincte, ought to be celebrated.	denied by	Anabaptistes.
The holie Fathers *in Concilio Gangren.* and *Origen.* in the yeare of our Lorde.220. do affirme, ꝑ Saincte ought to bee prayd vnto.	denied by the	Lutherans, Zwingliãs & the hoole rowte of heretikes.

¶ *Chryſoſt.* in his. 69. *Hom.* to the people of Antioche, *S. Auguſtine de verb. Apoſtol. Gregorius Nyſſenus*, the Synode in Affrica, and *S. Ciprian* in his nienthe epiſtle of his firſt booke, doe witnes, ỳ the Apoſtles taught that prayers, and ſacrifices ought to be done for the dead: & that the ſoules of the elected Chriſtiãs muſt be pourged, which by the prayers of the lyuing may be holpen.

denied by the Lutherans, Zwingliãs, & manie others.

¶ *Origen.* in ỳ. v. *Homelie* vpõ the booke of Numbr. *S. Cyprian* in his ſerm. cõcerning Baptiſme, and *S. Auguſtine*, touching Baptiſme in his ſeconde boke, and ſeveanth chapiter, doe ſaye, that certaine rytes, and ceremonies ought to be added vnto the Sacramentes.

denied by the Lutherans, Anabapt. & many others.

¶ *Epiphanius Hære. Apost.* & *S. Augustine* in the fourthe chapiter of the .xvii. booke intituled *De Ciuitate Dei*, þ is, of the Cyttie of God: doe affirme the Apostles to haue had vowed pouertie: and that the vowes of pouertie, & virginitie are well vowed vnto God. — denied by — Luther, Bzentiꝰ and by þ other carnall cõpanie of heretikes.

¶ *Epiphan. in Apost.* affirmeth it to be a synne to mary after a vowe once made of cõtinencie. — denied by — Luther, Bucer, Cozolstadiꝰ, and others.

¶ *S. August.* in his sermone *De temp.* *S. Ambrose* in his 81. epistle, & .38. sermone, and *Rufinus in Simbolo* doe affirme, that the Crede of the Apostles, is to be receaued, because it was made by the Apostles. — denied by — Bzentiꝰ in his Catech. and by Caluin in his Institutions.

¶ *Basil. Cap. 27. de S. spiritu, hoc ex proposito demon.* & so doth *Chry.* in sundzie places with other holy fathers affirme those thīges to be beleued, which not onelie are wzitten, but also pzeached. — denied by — Luther Bucer, Bzētiꝰ Zwingl. Caluin, & others

1. Pet. iij.

If any man teache otherwise, and is not content with the wholsom woordes of our Lord Jesus Christ, and with the doctrine of Godlines, he is pufte vpp, and knoweth nothing: but wasteth his braynes about questions and stryf of woordes, whereof spryng enuye, stryf, railinges, euel surmysinges, and vaine disputacion of men, corrupte myndes, and destitute of truthe, which thinke ỳ lucre is godlynes. From suche seperate they self.

1. Petr. 1.

The woorde of the Lorde endureth for euer: & this is the woorde, which by the Ghospell was preached amongest you.

ij. Thess. ij.

Therefore bretherne, stande faste, and kepe ỳ ordinaunces which you haue learned, whether yt were by our preaching or epistles.

Rom. xvj.

I beseche you bretherne, marke them which cause diuisions, and gyue occasions of euel, contrarie vnto the doctrine whiche you haue learned, and auoyde them.

L. EVANS.

NOwe, good Christian Reader, iudge thowe with some indifferẽcie, whether lewde Luther hath most lewdelie abu-

sed

ſed thee or not nowe vnderſtande, whether Melancthon, Caluine, and Zwinglius, with the other braweling falſe bretherne, as Bucer, and Brentius, be the ſlye ſtyrrers vp of diuiſions, and gyue occaſions of yuell or not. and now at the leanght beholde, whether they bee to be harkened vnto, to be followed, and foſtered: or rather to be worthelie abhorred and aduoyded. for here this firſt Table hathe declared vnto thee, the names of good, godly, and learned men, their confeſſion, and conſtancie in the vniforme faythe of Chriſte, with the names and places of their bookes, wherein they avowche and affirme the ſame. This Table hathe expreſſed agayne, the names of the noyſome carnall companie of heretikes, which doe reſyſte, contrarie, and gayne ſay thoſe holie diuines, faythefull Fathers, and Doctors of the primitiue Churche. ſo that thowe mayſt all truelie ſaye, S. Ambroſe, S. Chryſoſtome, S. Hierome, and S. Auguſtine, together, with all the whole holye compa-

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nie of Martyrs, preachers, & Apoſtles, haue taught me in ſuche their woorkes, this perfeicte faythe of the Catholyke church, and onelie lecherous Luther, with his impes and ietting ieſting Iuell, wolde allure men vnto the contrary. Wherefore, ſeing that you doe ſee their diueliſhe deſire to imbrace ſtryf, & controuerſie, and ſeing that you perceaue their ōſpeakeable rage againſt the doctrine of Chriſte, and his Apoſtles: ſtand you faſte, and keepe the ordinaunces wich you haue learned, whether it were by the preaching, bokes, or epiſtles of thoſe holy fathers, for they agree in one vnitie of truthe, they haue
Ioan. 8. cōtynewed in the woordes of Chriſte, they are his diſciples, and haue knowen the truthe, & therefore the truthe ſhal make them free. But concerning light Luther, with his whyning whelpes defyled with whoredo-
1. Tim. 3. me, and luſtes moſt lotheſome: as Iannes & Iambres withſtoode Moſes, euen ſo doe theſe reſiſte the truthe, when they are of corrupte myndes, and lewde as concerning

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the faythe, but they ſhall preuaile no longer: for theyr madnes ſhalbe vttered vnto all men, as theirs was. So plainelie then, perceauing the peruerſenes of heretikes, I truſte no mans wilfullnes is ſuche, as will not refuſe, the fayned zeale of Zwinglius, the madnes of Melancthon, and the curſed crakes and crieng of Caluine. for ſhall Luther leade vs to deſtruction? ſhall he with his loytering laſſe & queane laughe at our damnacion? ſhall newe noughtie faytheles folkes ſett vs at variance with the very Apoſtles of Chriſt? Nay. let vs rather followe the knowen faythe of our godlie forefathers, of learned holye men, & of the Apoſtles them ſelues. Theyr fayth is perfect, vniforme, true, and imbraced of all good Chriſtians throughout all Chriſtendome. Thoſe holye Fathers neuer iarred, but allwaies, as with one mowthe, they agreede in the acknoweleging, and confeſſing of the ſame. but the faythe of theſe newe fellowes is bare, blinde, naked, and no where, they

(as

(as yow ſhall here following perceaue) neuer agreede in anye one article or iote, by them ſelfes deuiſed, concerning that their thowſandefolde ymagyned Dame ladye, and faythe.

In this ſecond Table

maiſt thowe ſee the wicked wauering fancies, of the moſt onfaythefull fellowſchipp of heretickes, with the ſtryuing ſpirite, and filthie fruicte of the deceaueable doctrine of Antichriſte.

¶ *Of the numbre of Sacramentes.*

Seuean Sacramentes at the firſt affirmed to be by Luther. — denied agayne by — Luther in his boke entituled *Captiuitas Babylonica*, & alſo by Zwinglius.

One affirmed by Luther yf wee ſpeake according vnto the phraſe of Scriptures. — denied agayne by — Luth. ỹ. xxxj. yere in his Catechiſme, & in his boke vnto Waldẽſes: and by Melancth in ỹ Cõfeſſ. of Auſpurge.

Twoo

Twoe, affirmed by Luther the. 30. yeare in his Catechisme, & in his boke vnto Waldenses, & by Melanthō in ỳ. 22. yeare in his commune places, denied againe by Melanthō ỳ, 30. yeare in ỳ cōfessiō of Auspurge.

Thzee, affirmed by Melancthō in his Apologie the .31. yeare. denied againe by Melancthon in the. 52. yeare in his Commune places, wherein he alleageth out of ỳ woozde of God, that holye Ozder is in the number of Sacramentes.

Fowze, affirmed by Melanthō in his cōmune places ỳ. 31. yeare denied by Theym of Saxonie, in their confession, vnto the which Melancthon subscribed the. 51. yeare.

Sixe alwayes, and somewhere .vij. is affirmed by William Postellus *in Panthenosia*, where he named him self to be *Helias Pandocheus*, that is Helias the inholder, oz contenter of all companies. denied by Lutherans, & by the Zwinglians.

¶ Of

¶ Of Baptisme.

¶ Originall synne to be in childzen, is affirmed by Luther & his adherentes. — denied by — Zwinglius, Caluine, and by Seruetus.

Water to be necessary for Baptisme, is by Luther, & his adherentes affirmed, — denied by — Caluine in his institutions, and by Bucer in his cõmentary vpon Matthewe.

¶ *Abrenũtio*, to be vsed before Baptisme, is affirmed by Bzentius in his ordinaũce of ỹ church at Wirtemburige, in the. xiij. leafe. — denied by — Luther, & many others.

¶ Synnes to be forgeuẽ vs in our baptisme, as that they should not be imputed, is affirmed by Luther, & his adherentes. — denied by — Bucer in his cõmentarie vpon Math. by Caluine *in Antid.* affirming, ỹ water of Baptisme to be of none effect.

¶ Concupiscẽcie is affirmed to be a synne by Luther & Bucer. — denied by — Zwinglius, with his adherentes.

¶ Childzen ought to be baptized, saeth Luther with his companies, — denied by the — Anabaptistes.

¶ Of woorkes.

¶ Good woorkes to be necessarie vnto saluation, is affirmed bi Luther, & Melanthō, as George Maior in his booke of woorkes dothe declare. — denied by — Luther, and Melancthō, as Illyric & Gallus, do say, writing against George Maior.

¶ That there are deserts of good deades, aswell in this lyfe: as after, is affirmed by Melancthon in his Apologie, and Luther in his declaration. — denied by — Caluin, & others.

¶ That good woorkes deserue life euerlasting is alleaged by Bucer, but yeat by free grace, as he writeth vnto the Fathers of the Counsaile of Tridentine. — denied by the — Apologie of Auspurge, and many others.

¶ Of the Sacrament of the Aulter.

¶ ¶ Bread

That bread to be cõuerted in to the bodye of Christ (the forme only remaninge) is affirmed by Luther, in a boke against Zwinglius.

The bread is chaunged, saeth Melanthon, in the cõfession of Ausburge in ỳ .xxx. yeare deliuered vnto Carolus ỳ Emperour, wherein was writen, *vnder the forme of bread.*

denied by

Luther & Melanthõ in ỳ cõfession of Auspurge ỳ xxxj.yere, & printed ỳ.lvj yere, & by Joachim Westphal, & all ỳ hole crewe against Caluin, in ỳ confessiõ of the sacrament.

That bread to be a bare sygne of the body, is affirmed by Zwingl. Oecolampadius, Caluine, and some tymes by Bucer.

denied by

Luther in the cõfessiõ of Auspurge, & by Bucer, plaing ỳ Lutheran in his commentary vppon Mathewe.

That verie bread to be with ỳ verie body, is affirmed by Luther afterwardes, in the fained cõfession of Auspurge, & by the Lutherans, with others.

denied by

Luther at the firste, by Carolstadius, Zwingl. & Caluine

Very

Very wine to be in the chalice, is affirmed by Luther, in his booke entituled *Capt. Babyl.* — denied by — Luther in his second booke against Zwinglius.

That the sacramẽt of ỳ Aulter ought to be adored, is affirmed by Luther, in a booke of the Adoration of ỳ sacrament. Carolstadius vnto Alber. Bucerius, and by Guter *actis Col. Ratisp.* — denied by — Bzentius in his cõfession of Auspurge, & by the Lutherans.

The cõmunion of both kindes to be necessarie, is affirmed by Luther, in the confession of Saxonie, and in ỳ confession of Wirtemb. with others. — denied by — Luther in a boke vnto the Bohemiãs, and in *Captiuit. Babyl.* & also in a sermone of the sacrament.

¶ *Of free will.*

No freewill to be in man, is affirmed by Luther *Captiuit. Baby.* and in his third boke against Zwingli?, by Melancthō in his cōmun places the yeare. 22. and also by Illyzicus. — denied by — Melancthon in his cōmune places the. 52. yeare alleaging yt to be an horrible lye, and the rage of ỳ Manichees to denie man to haue free will.

¶ *Of the invocation of Saincles.*

Saintes ought to be prayed vnto, saeth Luther in his booke intituled, the prepara tion vnto death, and against ỳ Taborites. — denied by — Luther, Melancthō, Caluine, and others.

¶ *Of Images.*

Images ought to be kept, saeth Luther, and manie of Saxonie. — denied by — Luther in all the prouince of Bauaria, by Zwinglius, Caluine, and others.

¶ *Of holy dayes.*

Ho-

Holye dayes ought to be celebrated, saeth the Lutherans in the ordering of their church at Wirtembrygge. } denied by { Luther vnto the nobilitie of Germanie, and also by him through all Germanie.

¶ *Of prayng for the dead.*

Prayer for the dead, is done well and without synne, sayeth Luther, *in Cap. Fidei*, set furthe a litell before his death in the .xliiij. yeare. } denied by the { Luterās, by Melancthō, Caluin, & others.

¶ *Of Purgatorie.*

That there is a Purgatorie after this lif, is affirmed by Luther in sundrie places, and ꝑ he doth surelie beleue it. Also in the boke *de Capiiib. fidei*, in the .xliiij. yeare, he teacheth that it is lawfull once or at the vttermost twise, to praye for the dead. } denied by the { Lutherās, Caluine, Melancthon, & by the Zwinglians.

Sainct Peter was at Rome, as Luther in an Homelie doth declare. — denied by — Sebast. Frãc. by Velenus, and by Caluine.

S. Peter was at Rome, and also there Buchop, as Luther, and Bucer doe write. — denied by — Caluine, & Functius.

That ỳ Buchop of Rome is not Antichzist, is affirmed by Bucer, denieng that ỳ place vnto the Philipp. can founde to repzoue him. — denied by — many others.

Luther, & all his adherentes to be heretikes, is affirmed by Zwinglius. in a booke made against the Lutherans. — denied by — Luther and his adherẽtes, boasting them selfes to be true Gospellers.

Zwinglius with his hole companie to be heretykes, is affirmed by Luther, in a booke wzitten against the Zwinglians. — denied by — Zwinglius, & his companie, boasting them selfes, to be ỳ true ghospellers.

L. EVANS.

SAinct Hillarye in the. vij. booke of the Trinitie, alleageth all the doinges of heretickes to be oncertaine and vaine, and that they vary amongst them selues, not iudging a lyke of anye one thynge. yea, when ther is but twoe or three of them: they do reproche, reprehend, and blame one an other, and euer iarring, the differ aboute theyr owne doynges. neuertheles, they runne headlong togeather, into the selfe same purpose of blasphemie. Nowe whether the wordes of S. Hillarye be true or no, and whether these heretickes doe varye, and iarre as he sayeth: it dothe vnto all men more then ynoughe appeare. and yeat to make that thing vnto thee more euident which is euident ynoughe, beholde the very woordes transiated out of the booke, which Luther wrote against the Zwinglians. The woordes are these,

These dissensions, and diuisions amongst those Zwinglians, doe not

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procede from the holye spirite: but from Sathan, because the spirite of suche geaddynes doth cõtrarye him selfe. Wherefore yt may be cõcluded, that the dyuel, the father of al dissension & stryfe, is the doctor & teacher of those Zwinglians. But the Zwinglians doe aunswere him thus: O Luther, vse and turne these woordes to thee, and thy fellowes whiche doe varye more amongst your selfes then wee doe & then shalt thowe speake most truely. Wherefore as in the first Table is plainelye declared vnto thee, the frowardenes, varieng, and iarring of Luther, Zwinglius, Melancthon, and suche others, against the tradicions of the Apostles, and doctrine of the Catholyke churche: so here in this second Table, is conteyned most manifestlye, the rancour, incõstancie, stryf, and controuersye (concerning the chiefest poincte of faythe) betwene those faytheles foes, and enemies of Christianitie: wherein they not

only

only write, say, and preache, the one againſt the other, but alſo in one, and the ſelf ſame yeare, eache one againſt him ſelf. Luther this yeare writeth againſt Zwinglius, Zwinglius againſt him, and Melancthon againſt them bothe. Luther will haue at the firſt .vij. Sacramentes, then loaſing fyve, he alloweth but twoe, and at the lenght he affirmeth to be but one, or none at all. Melancthon will caſt a better accompte, for twoe, he avowcheth to be at the firſt, then three, & afterwardes fowre. but in the ende, he flyeth vnto the fonde fancie of them of Saxonie, and ſo denieth all that he before hath done. Thirdly, William Poſtellus, one of the ſelf ſame companie, and of the lyke cõcorde, alleageth. vj. Sacramentes, and ſomewhere. vij. Thus ſo wavering you ſee, ys ther waywarde wilfullnes, and ſo onſtedfaſt ys this their ſtrange fancies, as they are lead from one ſelf wil to another, from one ſhamefull ſecte, to a nomber: and from extreme folye, to rage and meare madnes. Lo,

ſuche is the deceateful ſpirite of the dyuel, as alwaies hating vnitie, ſtill nowſeleth his ſchollers & children, in the noyſom & damnable doungeon of ſtryf and diſſention. & being ſo, I think there is none, onles he be benoõmed, and there is none, onles he be deſperate and bewiched, but will beholde the headdy inconſtante counſaill of heretickes, and whether he ought to beleue their blind oncertaine fantaſies, orels the vniforme, plaine, and perfecte doctrine of Chriſt, and of his Catholyke churche.

This table treateth of the hatefull hereſies once ſprong vpp in the primitiue churche, and then condemned by the holy and learned Doctors and Apoſtles of Chriſt / all which hereſies nowe budding againe, be vpholden and imbraced by Luther, Zwinglius, Bucer, & ſuch other like newe fangled fond felowſchipp of Sathan.

CCC.L. yeare after Chriſt (as S. Hierome in a Preface to the dialogue againſt Pela. doeth witnes) ỹ Manichees did affirme, man to haue no free will. — so dothe — Luther, Gentius, Illyricus, Caluine, & alſo at the firſt, Melancthō, but againe he denieth it, as appeareth in his cōmune places in the. 52. yeare.

The Cerdioniſtes (as *S. Auguſtine* doeth witnes *ad Quod vult*) affirmed Chriſt his ſpirite, to haue bene in none of the Prophetes. — so doth — Michael Seruetus, as Caluine dothe witnes.

CCC. L. yeare the Manichees did affirme, it impoſſible for man, to kepe the lawe of God. — so doth — Luther, and Caluine in his inſtitut.

CCC. XC. yeare the Pelagians (as *S. Auguſtine* in ſundrie places doth witnes) affirmed, no original ſynne to be in infantes. — so doth — Zwinglij, Seruetus, and the Anabaptiſt.

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The Pelagians (as *S. Augustine* in his .iij. booke & .iij. chapiter against *Iulianus* dothe witnes) affirmed the Christians childrē not to be maculated with synne, but to be pure from the same. } so doth { Zwinglij, Caluine, Bucer.

CCC.L. yeare, the Massilianistes (as Damascen? towching heresies doth witnes) affirmed, that baptisme maketh a man neyther pfect nor holy, nor that the Diuine sacramentes receaued: doe purge vs from synne. } so dothe { Luther and zwinglij.

The Pelagians (as *S. August. ad Quod vult.* doth witnes) affirmed the infantes of ỹ Christiās to be borne good and heires of lyf euerlasting, & that they are not new borne againe to lyf by Baptisme. } so dothe { Bucer, & Caluine.

CCC. L. yeare, ꝑ Massilianistes affirmed originall synne not to be forgyuen in Baptisme, but so to remaine: as it be not imputed vnto vs. } so doth < Luther

The Seleucianistes and Herminians (as *S. Augustin.* in his worke *ad Quod vult.* doth testifie) alleaged the Baptisme of water not to be necessarie. } so dothe { Caluine in his institutiõs.

CC. X. yeare, the Nouatianistes (as Theodoretus doth witnes) affirmed confirmacion, not to haue any anoynting of holy oyle. } so dothe { Bucer & Caluin.

CCC. XXX. yeare, the Donatistes (as *Optatus Mileuitanus* alleageth) did saye, ꝑ holy vnction ought not to be vsed. } so doth { Luther, & Caluine in his institutiõs.

1000.

1000. yeare, Berengarius dyd affirme, ꝓ the ſacramente of the Aultar, is but a ſygne of the Lordes bodye. } so doth { Zwinglius, Oecolampadius, & Caluine.

1000. yeare ꝓ Berengarians (as recordeth *Guitmundus Auerſanus*) affirmed, that the ſacramẽte of the aultar hath the very body of Chriſt, & very bread, } so doth { Luther & his adherentes.

CCC. XXX. yeare ꝓ Maſſilianiſtes (as Theodoretus ſaeth) affirmed, ꝓ the Eucariſt vnder ꝓ forme of bread, hathe not the verie blood. } so dothe the { Lutherans in Polonia, as the confeſſion of Polonia declarethe.

And that the ſacramẽt eaten, doth neither preuaile nor hurt. } so doth { Bucer

XL. yeare the Neſtorians (as *S. Cyrill* in an epiſtle *ad Col.* doth teſtifie) affirmed, that the ſacrament had not the body of Chriſt, without the vſe of the ſacrament. } so doth the { Lutherans

CCC.L. yeare Aerius (as witnesseth *S. Augst.* & *Epiph.* affirmed, that no sacrifice ought to be done for ỳ dead. } so dothe the { Lutherās & Zwinglius.

CCC.X. yeare the Jouinistes (as witnesseth *S. Hierom.* in his second boke against Jouinianus) affirmed, that good men cold not synne, nor be at any tyme voyde of the holy ghoast. } so dothe the { Anabaptistes.

CCC. yeare the Audianistes (as Theodoretus doth witnes) affirmed, that ỳ sacramental confession is not necessarie. } so dothe the { Luthe rans, and Zwinglīās

CCC.L. yeare ỳ Massilianistes (as Damascenus *in hæresib.* doth record) alleaged ỳ Sacramēt of order to be no sacramēt of a true name, & ỳ the cleargie are not coparcioners of ỳ holyghost by ther ordinaūce. which thing also affirmed ỳ Alpigenistes in ỳ. 1250. } so dothe the { Luthe rās, & zwinglīās.

CCCC.L.yeare, the Armenistes & Catharistes, affirmed the sacramentes to be faigned by man, and that they worke no grace. } so doth the } Luthe rans, & the Zwin glias.

vij^c. LXXX. yeare, the Felicianistes, & the Waldenses affirmed, þ the images of Christ and his Saincts, are Idololatrous. } so doth } Zwingli, Caluine, & the Lutherans in the highest Gauaria.

CCC.L.yeare, Porphyrius, Eunomicus, & Eustathi⁹, affirmed (as the Counsaile Gangrensis doth witnes) that Miracles are the illusions of deuels. } so doth } Luther, and also Caluine.

CCC.XX.yeare, Vigilantius (as witnesseth S. Hierome) affirmed þ þ reliques of saincte ought not to be worshipped, so did the Catharistes þ.308.yeare. } so doth the } Lutherās, and also þ Zwingl.

CCC.XX. yeare the same Vigilantius (as S. Hierome sayethe) affirmed, that the Sainctes ought not to be prayed vnto. — so doth the — Lutherans & Zwinglians

CCC. LX. yeare, Iouinianus (as witnesseth S. Hierome) dyd affirme, ꝑ virginitie, was no better then mariage. — so doth — Bertius, the confession of Wirtembrige, and Luther in Epithal.

CCC. L. yeare, Aerius, as Epiphanius doth reherse, affirmed ꝑ wee ought not to faste vpō any one certaine daye. — so doth the — Lutherans, & Zwinglians

L. yeare, Simon Magus (as *Theodoretus* & *Irenæus* doe declare) affirmed, vs to be saued not throughe woorkes, but throughe faithe onelie. — so doth — Luther, and Illyricus.

CCCC. L. yeare, the Armenistes and Catharistes affirmed, ꝑ there was no purgatoire for the soules after this lyfe. — so doth the — Confessiō of Wirtembrige, the Lutherans, and Zwinglians

The Armenistes affirmed, that the soules sleapte vntill the daye of iudgement.	so dothe the	Anabaptistes.
L. yeare, Simon Magus, & the. xc. yeare, Menander affirmed, the resurrection of the fleshe to be feigned.	so dothe	Seruetus, & ẏ Libertines in Fraunce, as Caluine saethe.
CC. LX. yeare, Sabellius affirmed Christe to be none other in person from the father.	so dothe	Michael Seruetus, & Hetzerus, being the guide of the Anabaptistes.
CCC. XXV. yeare, Arrius affirmed, Christe not to be equall vnto God the father, nor of the same substance.	so doth	Hetzerus, as Sebast. Frāc. dothe alleage: also Luther began to dowbt, as appeareth in his boke against Lathom?

L. ye-

L.yeare, the Basilides, & the .iij^c. yeare, the Manichees, affirmed þ Christ tooke not on hym our nature of the virgin Mary. } so doth { Melch. Hofm. in þ descriptiõ of the churche at Auspurge, sett furthe the Lvj. yeare. and also Menno *in Coll. Wismarien.*

Seruetus in a dialogue, & William Postellus *in clave absconditarum*, dyd affirme, that Christ (as concerning the soule) had a substance eternal.

CCCC.XXV.yeare, Nestorius affirmed, þ Christ in the twoe natures, was of twoe persons. } so doth { Adam Pastoris, as George Cass. dothe alleage.

CCCC.LV.yeare, Eutyches affirmed Christe in one person, to be but of one nature } so doth { Seruetus, and Swenckfielde, as George Cassander saethe.

CCC.LXXX.yeare, the Origenistes affirmed, that the damned, and the dyuels sholde be saued.	so dothe	Joã. Denekius, & ẏ Anabaptistes
L.yeare, the Chiliastes, & also Cerinthus plaing the Iewe, in the tyme of ẏ Apostles, affirmed, that the kingdome of Christe was corporall, and that, but for the space of one thowsande yeares.	so doth	certaine Anabaptistes, as witnesseth Sebast. Franc.

☞ The acclamacion of S. Polycarpus against the blasphemies of heresies.

O good God vntill what tymes hast thowe kepte me, that I shoulde forbeare these blasphemyes?

L. EVANS.

Yf holye Polycarpus, exclamed thus against the doctrine of one Florinus, then varieng frõ some parte of the Apostles traditions, what shoulde we thinke hym thy day, bothe to doe, and saye: yea, to exclame against those, who haue violated, ouer

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throwen, and troden vnder feete the whole doctrine of the Apoſtles: who haue reiected the tradicios of the primitiue churche: who haue and doe ſpeake againſt faſting, prayer, almes deedes, charitie, and chaſtitie: & who (vtterly forſaking Chriſte) haue gyuē them ſelſes ouer vnto their ruefull rage, bytter beaſtlines, and lotheſome luſte? You ſee, that there hathe bene no hereſie ſythence Chriſte his tyme, but that nowe theſe wylie wicked wantons doe welcome, and imbrace the ſame: yowe ſee their ambicious myndes, and that their whole intent ys, to enlarge the libertie of the filthie fleſhe, to pamper vpp theyr curſed carcaſſes, to enioye their beaſtlie carnall luſte and deſire, and ſo to wallowe in all the wanton waies of the dyuell. Chriſte him ſelf teacheth vs to beware of theſe, for by their fruictes (ſaeth he) you ſhall knowe them. theſe be their fruictes: louers they are of their owne ſelfes, couetous, boſters, hauing nothing els in them but beaſtlines, prowde, curſed ſpea

kers, diſobedient, vnholy, ſtubborne, falſe accuſers, vnkind, riatours, deſpyſers of them which are good, hye mynded, greadie vpon voluptouſenes more thē the louers of God, hauing a ſymilitude of godlye lyuing, but hauing denied the powre thereof. yf ſuche therefore, be the fruictes of the newe founded faythe of theſe malicious miniſters, as moſt truelye it is, their owne cutted conſciences teſtefyeng the ſame: howe can they thē longer ſeduce vs? doe wee not ſee their iuglinges? doe we not ſee their dreadefull dealinges? doe wee not beholde their dyueliſhe drudgerie, and deceate? Let vs beleue the doinges of auncient Doctors, lett vs credyt the preachinge of the Apoſtles, let vs herken vnto the Ghoſpel, let vs truſte the woordes of our Sauiour him ſelf, and then wee can not choyſe, but abhorre the beaſtlye libertie and whoredome of heretykes, but defye theyr fickled fancies, and byd farewell to all their foliſhnes: ſo doing, we can not againe choyſe, but be holy, and im-

imbrace holynes: but be godlye, & imbrace godlines: but be vertuous, and imbrace vertue: but be Christians and imbrace Christe. And so doing, we shall synally enioye the prosperytie, health, and saluacion of bodye and sowle accordinglie.

¶ This Table conteyneth in yt the ignorance of heretykes in the understanding, and alleaging of the Doctors, and Scriptures. Herein is expressed their impudent, and past shame saeyng in vpholding of theyr vaine, dead, doctrine: and in treading downe the truthe of Christe, & here finallie, is opened theyr pieuishe peruerse, manifeste, falshod, and deceapte.

☞ The assercions of heretykes.

Phillip Melancthon affirmeth, that yt was vsed of olde tyme in the churche, that after divorcement made, it was lawfull for the person innocent to marie againe, the former husband yet liuing. And for the proofe therof, he noteth vpon the place of S. Mathew, Origenes, and Eusebius

Ceſarienſis, out of the Apologie of Iuſtinus, affirminge a Chriſtian woman, to haue deliuered her huſband a lible or teſtimoniall of diuorcement. And alſo howe S. Hierome, doth recite the example of one Fabiola, who maried an other huſband.

That is falſe, and ontrue.

For Origenes writing vpon S. Mathewe, ſayth, ỳ ſome Buſhops dyd ſuffer this yuell for feare of a woorſe.

Euſebius Cæſarienſis, dothe alleage in deede, howe that, that Chriſtian woman dyd make ſuche a diuorcement: but he ſaethe not, that ſhee dyd mary agayne. And therefore was Phillipp not fondlie, but wilfullie deceaued.

S. Hierome dothe recite the facte of Fabiola, which no man denieth, and the ſelf ſame like thing is to be ſeene euerie where in the onlawfull aſſemblies, and wicked malignante churche of heretikes. But is yt yeat adiudged whether Fabiola dyd well therein or not? Yea, S. Hierom dothe ſo diſallowe the facte of Fabiola: as he ſaieth yt to be contrarie vnto the Ghoſpell, & that ſhe dyd therein contrary vnto the Lawe not onely of Pawle, but of Chriſte him ſelfe: becauſe ſhee ignorante in the meaning of the Scriptures dyd marye an other. He ſayeth moreouer, that

ſhee

thee was therefore gilte of synne.

☞ The assertion of heretykes.

Philipp Melancthon affirmed, that the oblation of the Sacramēt of Christe his bodie for the dead was not vsed, in the tyme of S. Augustine. That is vntrue.

For, the hole Churche of Africa in a Synode dyd forbyd, that the Sacrament sholde be offered for some sortes: and this was done in the tyme of S. Cyprian, as he him self witnesseth in the. ix. epistle of his. j. boke. which Cyprian was the space of C. lxx. yeares, & more before the tyme of S. Augustine.

Also Tertullian, in his woorke concerning Chastitie, S. Ambrose in the funerall Oration vpon the deathe of Satyr? his brother, S. Chrysostome in the. lxix. homelie vnto ỳ Antiochians, and S. Augustine hym self in his .xxij. *Sermone de verb. Apost.* doe wryte, likewise ynoughe at large, to the manifest confounding, and shame oft Melancthon, and suche others.

☞ The assertion of heretykes.

Philipp Melancthon alleageth, that the invocaciō of Saincte creapte into ỳ church, after the tyme of Gregorie the first.

That is an vntruthe.

For, in the tyme of S. Cyprian, that is in

the C. LX. yeares after Chriſt his incarnacion, our Ladie the virgin Marye was prayd vnto, as Nazianzenus, *in oratione in Cyprianū*, dothe witnes.

Alſo *Nectarius Conſtantinopolitanus*, prayd vnto S. Theodorus. S. Auguſtine *de cura pro mortuis*, in the .iiij. chap. of the firſt ſermone, prayd vnto S. Laurence. Alſo S. Ambroſe *de viduis*, and S. Hierome invocated one Paula in the Epitaphe of the ſame.

☞ The heretykes aſſertion.

Philip Melancthon, in the Apologie of the confeſſion of Auſpurge dothe affirme, that no other auncient writer, before the tyme of Gregorie ỳ firſt: dyd make any mencion of the invocation of Sainctes.

That is falſe.

For, S. Cyprian in a booke concerning his lyfe, in the yeare of our Lorde *C. LX.* as Nazianzenus dothe declare, affirmed that a certayne Chriſtian mayden dyd devoutlye praye vnto the bleſſed virgin Marye. Origines in the .*CC. xx.* yeare of our Lorde, in his commentarie vpon Job, dothe invocate the Sainctes.

Nectarius Conſtantinopolitanus, in the yeare of our Lorde .iij^c. lx. prayd as before, vnto Theodorus the Martyr.

Nazi-

Nazianzenus in the funerall song prayd vnto S. Basil, in ỹ yeare of our Lorde. iiij^c. Lx.

S. Chrysostome, *capitulo primo ad Philip.* in the yeare of our Lord. iiij^c. Lxx. dothe teache, that the Sainctes ought to be prayd vnto.

S. Ephrem in the yeare of our Lorde. iiij^c. Lxx. dyd pray vnto the virgin Marie.

S. Ambrose in the yeare of our Lorde. iiij^c. Lxxx. *de viduis.* saeth, that Martyrs ought to be prayd vnto.

Prudentius in the yeare of our Lorde. iiij^c. Lx. prayd vnto S. Laurence. S. Hierome in the yeare of our Lorde. iiij^c. xc. S. August. in the yeare. iiij^c. after Christe. Vigili? Tridentinus in the. iiij^c. xx. yeare, and Theodoretus in the. iiij^c. xxx. yeare. all these holy Fathers, Doctors, and Martyrs, haue prayd vnto the Sainctes, and doe teache, that wee ought likewise to doe the same. Therefore you may see, howe Melancthon hathe belyed them, & with his most impudent lyes, would abuse bothe them, and vs.

☞ The heretykes assertions.

John Caluine in his institutions doth alleage, that the auncient writers, when they spake properlie of the Sacramentes, dyd acknowlege to be but twoe.

That is false.

For

For S. Cyprian in the .xij. epistle of his first booke, and in his sermone *De ablutione pedum*, dothe affirme, that there be more Sacramentes, then the Sacramentes of Baptisme, and of our Lordes bodie: so dothe Tertullian in his boke *De pœnitentia*. S. Hierome against the Luciferans. Leo Magnus in his xx. epistle, and S. Augustine in places hereafter recited.

☞ The heretickes assertions.

John Caluine in his institutions doth alleage, that S. Augustine dyd acknowelaige but twoe Sacramentes, the one of Baptisme, and the other of our Lordes bodie.

That is false.

For S. Augustine in the .xx. chapiter of his .v. booke against the Donatistes, dothe alleage confirmation to be a sacrament, and in the .xiij. chapiter of his .ij. booke *cõtra epist. Perme.* he likewise alleageth, holy order to be a Sacrament, and also in the C.xviij. epistle vnto Januarius, he affirmethe that there be more Sacramentes then twoe, & so he dothe likewise in many other places.

☞ The heretickes assertions.

John Caluine in ỹ same institutions doth affirme, that S. Augustine, cõcerning the sa-

cra-

crament of thalter, is wholy on his syde.

That is false.

For S. Augustine, doth teache vs to adore the same body of our Lorde Christ, & to eate it in the misteries of Christians, being the same bodye that was borne of ỳ virgine Marie, and crucified by the Jewes. And vpon the. xcviij. Psalme he saeth, because he walked here in the same fleash, he gaue vs ỳ selfe same flesh to eate. And also in a sermō vpon the. xxxiij. Psalme, he saeth: For Christ did beare the same bodye in his owne handes. And so in like manner he doth most clearly expresse the same in sundrie other places.

¶ The heretickes assercions.

John Brentius, with his adherētes in theyr confession of Wirtembrige doe alleage, that Transsubstantiation was not knowen vnto the auncient writers.

That is false.

For, Sainct Cyprian in a sermon of the Lordes supper in the yeare of our Lorde. ij^c. xxx. saeth, this flesh not in forme but in nature changed, is become flesh.

Eusebius Emissenus the yeare of our Lord ij^c. L. in his. iiij. Homelie in Pascha, affirmeth that these earthlye thinges doe passe over, & be altered from theyr former being. Agayne he

he saeth, these creatures are converted into the substaunce of the body of Christ.

Sainct Chrysostome in the yeate of our Lorde. iiij^c. Lx. *de Encenijs*, alleageth the nature of the bread to passe or wast away. & in Liturgia he saeth, ỳ Priest blessinge with his hand, & consecratinge those holy thinges, saeth, altering these (o Lorde) with thy holy spirite.

Sainct Ambrose the yeare of our Lorde iij^c. Lxxx. *lib. de his qui, &c.* the .ix. chap. saeth: that remaineth not, which nature fourmed: but which the blessinge hath cõsecrated. For greater (saeth he) is the power of the blessing, then of nature: because throwghe the blessing, nature it selfe is altered.

Saint Augustỹ. ỳ yeare of our Lorde. iiij^c. in his. xxviij. sermone *de verb. Dom.* saeth, now it is not bread, but the body of Christ.

Joannes Damascen?, the yeare of our Lord iiij^c. x. in the. iiij. chap. of his. xiiij. booke, doth affirme, that the bread and wyne are supernaturally chaunged into the body and blood of our Lorde. Hesichius, the yeare of our Lorde. iiij^c. x. in the. xxij. chapiter of his. vj. booke vpon Leuiticus, affirmeth a transferring or changing of the substance.

Gelasius saeth, *Transeunt in diuinam naturam*, that is, they passe ouer into a diuine nature.

And

And Theophilactus, in the yeare of our Lord .viij^c. on the .xiiij. chapiter of S. Marke, saythe, that the bread is changed into ỳ flesh of Christe. Wherefore, yf thowe reade ouer this with iudgement, thowe wilte thẽ shake thy head: yea, and thowe wilte spytt at false Bzentius, with all his lieng bzethzen.

☞ The heretickes assertions.

John Bzentius in the said confession of Wirtembzige, saythe, that ỳ Eucharist was not in tymes paste a sacrifice pzopiciatozy.

That is false.

Foz, the whole churche of Africa befoze the tyme of S. Augustine and Cypzian, dyd offer it foz the dead, as S. Cypzian him self dothe witnes in ỳ. ix. epist. of his first booke. S. Augustine in the C. x. chap. of his Enchiridion, also in his sermone *De verbis Apost.* Likewise in the .iiij. question vnto Dulicius, and in many other places dothe teache, that it is a pzopiciation foz the synnes af ỳ deadd. S. Ambzose doth sacrifice foz his bzother Satyzus, as in his funerall ozacion appearethe.

☞ The heretykes assertion.

The same John Bzentius in the said confession of Wiztembzige, sayth, that S. Augustine declared no certainetie cõcerning purgatozie. That is most false.

Foz,

For, S. Augnstine discussing this matter saeth, it is no dowbte, but that the affection or deuocion of one praing for the dead, dothe auayle them: who when they lyued in bodie, haue deserued that suche thinges shold after this lyfe, proffyt them. He writeth this in the .iiij. chap. of his booke *De cura pro mortuis.*

S. Augustine also in the .xxxij. sermon *De verbis Apost.* saeth: It is not to be dowbted but that the dead are holpen, throughe the prayers of holy churche, and throughe the holesome, or compfortable sacrifice.

S. Augustine in the .iiij. chap. *De cura pro mortuis*, & in the .xxj. booke *De ciuit. Dei*, the xv. chap. and oftentimes also in many other places he saeth: It is not to be dowbted but that these thinges doe profyt the dead, but suche as so lyued, &c.

☞ The heretickes assertions.

Martine Bucer in the .xviij. chap. of the .ij. booke, concerning the administracion of our Lord his supper, saeth, ꝑ the sacrifice of the Lordes supper was in some churches adioyned vnto the funerall prayers, and in some not. yt was wonte to be adioigned (sayeth Bucer) in the churche of S. Augustine: as appeareth concerninge the funerall of his mother, *Confessionum suarum lib. 10. cap. 12.*

That

That is false.

For the sacrifice of the Lordes supper was offered for the dead throughout all ỳ churches of Africa, as out of the Canon of the counsail of Africa, S. Cyprià in the. ix. Epistle of his first booke dothe teache.

S. Chrysostome concerning the churche of Antioche, dothe wytnes the like in the. lxix. homelie vnto the people of Antioche. And concerning the churche of Constantinople, in his homelie vpon the first chapiter vnto the Philippians, and also in Liturgia.

S. Basyll concerning the churches of Armenia, and Cappadocia, in Liturgia.

Damascenus in his oracion vpon the dead, concerning the whole churche of Grece.

S. Ambrose cõcerning the churche of Millayne, in an oraciõ vpon his brother Satyr?.

And as for the place of S. Augustine most falslie cited by Bucer. Yt ys so, that Bucer meaneth the Churche of Hippo, whereof S. Augustine was Bushopp, and therefore he calleth yt S. Augustins churche, but Bucer most beastlie ys deceaued therin. For S. Austin was not at that tyme, clearke, Preist, nor Bushopp of Hippo. Wherefore, all men may see theyr detestable dyvelishnes (withoute shame) in alleaging of the Doctors a mysse.

L. EVANS.

THus, hauing translated so muche, as of the said Tables may be suffycient, I thought good to gyue the Reader here some frendlie further instruction: and that speciallye, to prevent the prevyshe grudging envye of the enemye: whose hatefull desperate hande, or harte wold not peradventure stycke to stand all fondelie in the fyelde, to contrarye the grave fathers, and faythefull souldyours of the true fayth. for I knowe, that the rage of the rude rowte of heretykes is suche: as (now being paste all shame) wyl not feare to defye the allowed, & moste true authorityes here in thys boke alleaged. wherefore vnderstande thowe (o Reader) that they bee the authorities of the perfecte & worthie authors, S. Chrysostome, S. Ambrose, S. Hierome, & S. Augustin, that they be the authorities of Dionysius Areopagita, a man of no meaner vertue, then worthie to be chosen a Bushopp of the famous, & learned cyttie of Athens. yea, and

the

therevnto elected by the chosen vessell, S. Paule the Apostle of our Sauiour Christe. and also that they be the authoryties of S. Basil, S. Cyprian, Irenæus, & of suche other shyninge & glyscering starres of the howse of God. suche be the authors, they are men of this credytte and authorytie. they were the prayse worthie preachers of the people in olde tyme, they were the faythfull instructours of our forefathers, and fynallie, they were the chaste, godly, & singuler lightesome lanternes of so golden a world. I dowbte not then, but that thow wilt say, how can yt be possible nowe, that any sholde bee of suche noughtynes, as (to defende his vayne estimacion, fylthie lucre, and onlauful luste) wold so vnadvisedlie aduenture to marche against thys mightie trayne of the true Catholyke church? in deed (good Reader) I graunte, that there is a iuste cause for thee to marvayle. yeat, such bye byters there be: as theyr doting doinges, staring studies, and legende of lyes doth more then ynoughe

declare. I haue harde, read, and ſeene, theyr bareyn, ſengle, & ſhameles ſhyftes, in ſeeking to defende their fylthie, naked, and defourmed doctrine. and yf I ſhall ſay therein my mynde, then (to ſpeake the truthe) I muſt ſay, as Phocio ſayd vnto Laoſthenes, that is, that their bookes, and ſermones be muche lyke vnto the Cypre trees: for they be huge & greate, and yeat bearing no fruicte at all. But wylte thowe (good Reader) weyghe, what men they bee, and of what authorytie they are? they be (to ſpeake the beſte of theym) the beaſtlyeſt parte of al the people, they be the moſt loytering lecherous laddes of the whole Realme, & for an example, beholde him, who, having his priuate whoore in hys owne howſe, (whom he calleth wyf) durſt neuertheles, betraye the treaſure of his deare and faythful freande, durſt (ah las, ah las) moſt lewdelie abuſe the virginitie of his freandes doughter, and durſt, fy, fy, deflowre ſo yong a thing. Yf thou wylte aſke me now, what kynd of man this was, which

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cõmitted thys vyle facte, yea, thys vyllanie,
and whether that he had any thing to doe Hunti
with this dreaming diueliſh doctrine. I muſt ton.
then ſay, that he was the pratyng pyller of
this pelting newe founde faithe. I muſt ſay,
that he buſelie wrought for a Buſhopryke,
& I muſt ſay, that his good Lordes, the falſe
named Buſhopes of this tyme, haue thought
him wel worthie therof. & now (as I heare)
he begynneth to preache vpon *Miſerere*, O
Huntingtõ, this leaſſon was wel looked for,
this ſaved the neckes of manie of thy neare
breatherne theſe newe made Miniſters.
and yf you will not beleue me, looke then Norbr
vpon the hande of your neare neyghebour, ke.
and thou ſhalt fynd there the note & ſigne
of thaefte & infamie. Exeter Gayle can teſ-
tifye yt, & there the Buſhopes pryſon muſt
needes wytnes yt. but peraduenture (good
Reader) thow wilte requeſt, to knowe the
vyllanye of all the reaſte of theſe varletes, yf
thou doe ſo, I pray thee, beare awhyle with
me: for I doe meane ſhortlye to ſhewe, and

make notyce of their names, fylthie facte, & place, wherein their drudgerie was cõmytted. & so in the meane tyme, I tel thee thys, that *vnũ cognoris, omnes noueris*, in knowing one, thow hast knowẽ theym all. And o you Ministers, what say you to hym, who hathe noted all your names, the place where you were bredde in, & borne, the arte and occupaciõ wherein yow were brought vpp, and of some of you the fellonie, for the which your handes with whoate burning yron before the iudge hath bene hardened, of some other the inceste and whoredome, and of the beste of you, the worthye discredyte in all your countreye? can not thys make you to shrynke, and to be ashamed? and cannot thys cause yow to change places one with an other, as you haue preatelie begunne? Notwithstanding all thys, wyl you styll be meadling with the highe misteries of God? wil you with your theevishe burned thombes fylthelie styll be fyngering of the boke of God? be these ẏ teachers (good people)

rimine vno, sce oẽs.

which

which this paynted & falſe attyred truthe brought vs? yea, be not theſe the rude ſhameles rablement, whiche vntruthe hathe brought with her as a trayne? yes, yes, theſe be they (good Reader) whom I wyſhe thee to weyghe with the wyſe Fathers, & Doctors of the primitiue churche: whoſe authorities in this litle boke be alleaged, theſe be the vpholders of thys hanginglooke lecherous and faynting fayth. and therefore, lende thow thy faythful iudgemēt, & iudge thow indifferētly, whether ỳ chaſt, & godly fathers of the former tymes, ought more to be credyted, or els theſe curſed, and thieviſh beaſtlye bankerupte breathren. theſe men be they, which were thought meete to be choſen into the Rome, & place of the graue, wyſe, and learned labourers of the church of Chriſt: ſuch be the wanton wolfes, which in theſe later dayes, haue creapte into your howſes to werie you: & theſe be they, which with their whoores at home, haue both ioye and pleaſure to ſee your ſoules to peryſhe

Then is Nowell lyar.

foreuer. Oh, the howſes, wherein ſometymes graue ſtudētes, & wyſe men dyd dwel, doe beare recorde of the ruefull eſtate of the Realme of England. the Colleges wherein learning of long tyme ſo laudablie did flooryſhe, be now defyled with leacherie, & fylled vp with the fylthie ſtuffe of whoores, and harlottes. the Perſonages & Vicarages, wherein poore folkes were wonte to haue ſome foode, be now al fylled with the fowle defourmed broode of baſtardes, & the holy churches, ſometymes duely decked with the memorial of the bleſſed Martyres, & ſinguler Sainctes, be now with the fylth of Prieſtes baſtardes, throughout the whole chaūcell defyled, and berayd. I wil not ſpeake of the ſpoyle made nowe by theſe Miniſters throughout al the ſpiritual lyvinges in Englande. I will let paſſe their couetous powling, & that only, to pamper vp theyr hawtye, and hyeghe mynded Helens, theyr baſtardes, and miſbegotte mynions, & doughters. I will nothing towche their wronge-

nbrooke le, with ers.

Heſton. &c.

full

ful takinges, their byeng, ſelling, chopping, and changing of benefices, and I wyl not at this tyme rehearſe the malicious, and impudent madd mindes. But peradūeture (gentle Reader) ſome man wyl dowbte, whether I be able to ſtand by, and proue all thys, or not. wel, I promyſe thee that the cōſciences of a number in England can teſtyfie yt. and I wolde wyſhe, that I might without grynding, be licēced before M. Grindal to proue it. Further, I doe wyſhe al men to iudge, whether they be wicked, or no: who moſt wrongfullie accuſe the Catolykes of great crymes, treaſon, and diſobedience: for I aſſure thee, that in this theyr aduerſytie, they doe vpō their knees pray vnto God, for the preſeruacion of our moſt gracious Prince and Quene. And therefore (good people) yt is the falſe preachers of England, which beareth her no good wyl, yt is they, that for the wearing of a cappe, will comptrole her maieſties moſt gracious mynde, & cōmaundement, yt is their dreamyng diſobedience,

Samſon, Hunfre & Cole, Arched com.

Herety-
es doe
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raer.

which do the defye her lawes, and yt is their churlyshe hateful hartes, that murmure, and grudge against her maiesties proceadinges. For the Catholykes (good Christian) doe but flye from the tyrannie of these caytyfes: they leave the realme to advoyde the rage of such Antichristes, and they departe from their country onely to be careful for the salvacion of theyr soules. And I wold to God, that any indifferent Englyshe man, wolde marke what kynde of men there be here. they be (of truthe) the very treasure of our country, they be grave, wyse, learned, and godlye fathers, yea, and they be such as this country wondereth, how that our country can wante them. But now to make an ende, there ys no iuste cause (M. Grindall) why you shoulde be displeased with me in dedicating thys vntoyou: for you may not thinke scorne (in thys your tyme of forgetfulnes) to be schooled at the handes of the right Reuerend Father the Bushop of Rurimunde, and you may not dysdayne, yf the

way & truthe be tolde you by the diuines, and Doctors of the Church. And therefore, onles you contemne the Counsayll of such catholyke holye Fathers, as Saincte Chrysostome, S. Hierome, and suche others, And onles you wyl lytle weyghe, the whole wryters of the true church: you can not choyse but thanke me for my good meaning, and intent. but whether you doe nowe thanke me, or not. Yet, when you haue shaken of thys heavye burthen of heresye, I dowbte not but that you wyll then doeyt.

And thus, gentle Reader, I commytt thee vnto God, who guyde thy harte in the knowelaige of Christ his true faythe.

Amen.

Some parte of the Protestantes beleefe, which theyr hyghe and Archeheretykes do holde, translated out of a litle booke made by *Fridericus Staphylus*.

1. First, Luther in his confession *de Eucharistia aduersus Swermeros*, saeth, that Vlrichus Zwinglius affirmed, that Numa, Scipio, & suche other ethnikes, were receaued by God vnto eternall lyf, for their excellent natural vertues sake. this is ẏ heresie of ẏ Pelagiãs.

2. Luther in his sermone cõcerning Moses affirmeth, that ẏ tenne cõmaundementes do not apperteigne vnto vs, but vnto ẏ Jewes alone. This is the heresie of the Manichees.

3. Luther in his booke entituled *De libertate Christiana*, & Melancthon in his annotation vpon S. John, sayth, that onelye incredulitie is synne, & that there is no other kind of synne. This is the heresie of Eunomius.

4. Melancthon in his annotations vpon the Epistle of S. Paule to the Romaines, & Luther in his booke *De seruo arbitrio*, doe affirme, that the advowtrie of Dauid, the crueltie of Manlyus, and the betraing of Judas, are aswel the woorkes of God, as the conuersion it self of Pawle. This is the heresye of the Stoikes and Manichees.

5. Lu

5. Luther *in Assert.* and Melanethon *in hypothesibus*, in the place touching free will, doe alleage, that no preparation, or godlie disposition of our selfes, are necessarie to receaue the grace of God. Yea, they say, that contrition comming before grace, is a synne.

6. Luther in a sermone *De piscatione Petri*, sayeth, that the more wicked that thow arte, the sooner God dothe send ther his grace.

7. Luther in a booke *De libertate Christiana*, and in many other woorkes, & also the Ministers of the churches of Saxonie, doe affirme, that a Christiane man is free from all the obseruation of the lawe, and good woorke. For that God (say they) dyd neyther commaunde, nor forbyd the same, and because also, he readerh neither of them.

8. Luther in his Articles cõdemned by the Diuines of Parys, sayeth, that it is impossible for vs, yea, and for the Saincres, to fulfyll the lawe of God: affirming, that wee may fullfyll it without any good woorkes, but only with faythe alone.

9. Luther in his cõmentary vpon the epistle vnto the Galathians, & the Ministers of the churches of Saxonie, doe alleadge, ỳ nether charity, good woorkes, nor repentaunce be necessary vnto saluation.

10.

10. Melanethon in his annotations upon the thyrd chaynter of Saint Iohn, saeth, that there is no respect before God, neyther of good workes, nor of badd.

11. Luther *in proiect. Gen.* affirmeth, that the soules of the Saintes maie not enioye the heauenly kingdome a syght of God: sauing after the resurrection, and he affirmeth also that they are restrayned in a certaine place, in which they doe as it were rest. but the soules of the saintes pleasauntly and the soules of the damned vnquietly and fearfully.

12. Osiander in a booke of his confession affirmeth, that Christ shall iudge mankinde, only according vnto his diuine nature. This is the heresie of Nestorius.

13. Andreas Muisculus, by opinion of Luther, affirmeth, that Christe suffred in his diuine nature. This is the heresie of Valentinus.

14. Swenckfeldius in a lyle Latine booke *De duobus statibus Christi*, that is, of the two states of Christe, affirmeth, that after Christ ascended into heauen, his humaine nature was conuerted into the diuine. This is the heresie of Eutyches.

15. Luther in his sermone *De recumbentib.* affirmeth, that Baptisme is no more then an outwarde signe.

16. Lu

16. Luther *ad Valdenses*, alleageth, that it is better, that children be not baptyzed at all, then to baptize theym, and they without faythe. this is the hereſie of ỳ Anabaptiſtes.

17. Luther in his ſeconde booke of the ſecular power, ſayth, ỳ there is no ſuperiorite to be hadd, and vſed amongeſt Chriſtians.

18. Luther *De iudicio Chriſtianæ cong.* ſayth, that wee ought to be bounde vnto no lawe of man.

19. Luther *in reſolutionib. Concluſione. vi.* alleageth, ỳ wee to ought reſiſte none, neyther ỳ Turkes, nor any other aduerſarie: but if any ſtryke thee on the right cheeke, turne vnto him the leſte.

20. Luther *in Aſſertionib. Articul. xxxij.* affirmeth, that to reſiſte the Turkes, is to reſiſte God, puniſhing vs by the Turkes tyrãnye.

Whether any Chriſtian harte, can brooke theſe peruerſe pointes of hereſye, I leaue yt to the iudgement of any indifferent man.

Let al that I of my ſelf haue here ſpoken, be ſo allowed and accepted, as proceading from a mynde that meaneth well, and as a thing without ſtudye, or any indevour endighted: And that ſpecially for lacke of my bokes to looke on. But touching theſe Tables here tranſlated, they bee true, perfecte, and profytable vnto the Reader, and therefore to be laudably lyked of all men.

Suche men as hate the croſſe of Chriſt,
Are mates become to Antechriſt.

The Caſtle of Chriſtianitie, *detecting the long* erring eſtate, aſvvell of the Romaine Church, as *of the Byſhop of Rome: together with the defence of the Catholique Faith:*

Set forth, by Lewys Euans.

Eccle. 21.

Be not aſhamed to confeſſe thine errour: for he that is wiſe will remember himſelfe.

Hieron. ad Paulam. &c.

Let men firſt reade, leaſt they ſeeme, not through iudgement, but through the preſumption of hatred, to blame that, vvhich they knovv not.

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